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Southern Cross

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ARCHBISHOP AND PASTOR—Nearly 10 years ago Archbishop John Quinn was made auxiliary bishop of San Diego at St. Joseph Cathedral. Here he enters the sanctuary with Msgr. Peter Lynch, then pastor of St. Francis de Sales, Riverside, where Archbishop Quinn was born, baptized and raised. Last Tuesday the archbishop was installed as the new head of the Archdiocese of San Francisco, and Msgr. Lynch was there to witness it, with many others from this diocese.—SC photo

Many from diocese watch native son, Abp. Quinn, installed in San Francisco

By Michael Newman

SAN FRANCISCO—He was installed as Archbishop of San Francisco. But it was very much a San Diego occasion here April 26.

The vast modern Cathedral of St. Mary—surely built for such a solemn and magnificent occasion—in the heart of this Bay City, was the scene of liturgical splendor as Archbishop John R. Quinn, the boy from Riverside, became the new leader of the Catholics in this archdiocese.

AMONG THE thousands filling every space in the open design of glass and concrete cathedral were a large contingent of relatives, priests, deacons, Religious and lay friends from the San Diego diocese, as well as Bishop Leo T. Maher, who served as chancellor in San Francisco for 18 years.

Archbishop John Quinn, former auxiliary of San Diego, former rector of our diocesan seminary, former provost of the University of San Diego, was installed as the sixth head of this See in the open sanctuary in full view of his mother, his brothers and sisters, his boyhood pastor and so many others who have been part of his life heretofore.

They came, too, from Oklahoma, whose "Okie" badge the archbishop proudly wore for those recent years when he headed dioceses there after being moved from San Diego by Rome.

Mrs. Elizabeth Quinn, his mother, and Msgr. Peter Lynch, for so many years his pastor in Riverside, were among the proudest of the noble gathering.

AND AMONG Church dignitaries were the Apostolic Delegate, Archbishop Jean Jadot, Cardinal Timothy Manning of Los Angeles, who presided, Cardinal William Baum of Washington, D.C., and more than 30 bishops and mitred abbots. Bishop Chavez, who succeeded Archbishop Quinn as auxiliary of San Diego, was among them.

The installing prelates were Archbishop Jadot and Archbishop Joseph McGucken, who has retired as head of the San Francisco archdiocese. Protestant and Jewish leaders and civic dignitaries were also present.

"I belong to you. I am your bishop and your pastor," said the new archbishop, speaking from the pulpit below the shimmering crystal symbols which hang with the plain cross above the spacious sanctuary.

"THIS IS a sublime and precious hour because the most perfect manifestation of the reality of the Church is that eucharistic celebration at which the bishop presides surrounded by his priests and deacons.

"In this Church of San Francisco, the priests in union with me have received from Christ a special office of service."

And in reference to the Gospel reading of St. John, Archbishop Quinn said, "This is what Jesus taught in the washing of the feet, which brings together in one symbol all the priestly words and deeds of Jesus."

ARCHBISHOP McGucken, retiring as head of the Church in San Francisco, spoke of the "young and zealous archbishop who comes to take my place."

And the papal delegate, Archbishop Jadot, said: "The Holy Father will be close to Archbishop Quinn in all his hopes and joys, challenges and problems of his new office."

Former head of Mercy Hospital in San Diego, Sister M. Eucharia, was another link with the archbishop's past as she read from St. Paul's letter to Ephesians the fourth chapter on unity.

Trumpets and the echoing power of deep sonorous organ notes resounded throughout the vast cathedral, supporting the singing of English, Latin and Spanish language parts of the liturgy.

BY CONTRAST, there was silence that could be heard as Archbishop Quinn spoke his homily and his call to unity. "The Church fulfills her mission in the world only to the extent that she is marked by unity in faith and a clear consecration to the call to holiness," he said.

"Pray for me as I take up this new ministry, this new diakonia as your bishop and pastor."

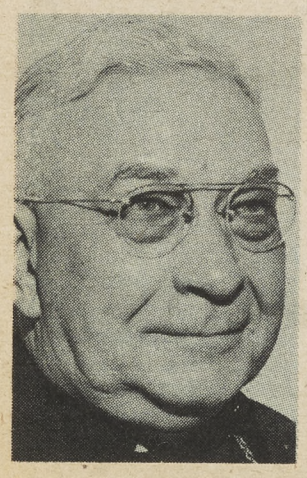
As if to add "sic transit gloria mundi" to a memorable installation, the noonday toll of the cathedral bells coincided with the consecration, followed by the prayers for the dead—on this occasion especially for Bishop Floyd Begin of Oakland who had died just hours before.

Bishop Begin of Oakland dies at 75

OAKLAND—Bishop Floyd L. Begin, 75, founding bishop of this northern California diocese and the oldest active prelate in the U.S., died of cancer Tuesday, April 26. The Mass of Christian Burial will be celebrated Friday, April 29, in the Cathedral here.

Announcement of his death came just hours before Archbishop John Quinn, a native of the San Diego diocese, was installed as the sixth head of the neighboring San Francisco archdiocese.

BISHOP BEGIN, who celebrated his 75th birthday in February, had submitted his resignation to Pope Paul in compliance with the Church law requiring bishops to resign at age 75. His successor has not yet been named.



Bishop Floyd L. Begin

A testimonial dinner honoring Bishop Begin on the occasion of his retirement had been planned for this Sunday, May 1 in Oakland.

The tribute was to have marked the 15th anniversary of his installation as the first bishop

Turn to page 10

Right wine for a saint? It's a matter of taste



Wine tasters selecting wines for canonization of Blessed John Neumann

PHILADELPHIA (NC)—Red Burgundy goes with meat and Chablis with fish, but what goes with a canonization?

Wine tasters for the Philadelphia archdiocese have chosen two varieties for the canonization Mass of Bishop John Neumann June 19 in Rome: Rare Red and Baco Noir, South Mountain wines from the Antuzzi winery in Delran, N.J.

It took an hour of tasting and comparing before the taster's made their choice of what wines to send to Pope Paul, who will receive two casks along with other gifts in the name of Philadelphia's fourth bishop and the country's first male saint.

In addition to the wines, a blue porcelain bowl, symbolic of Bishop Neumann's concern for the poor will be filled with rice and carried on a bamboo tray during the offertory. On a similar tray will be a scale model of Bishop Neumann High School, Philadelphia, which represents his concern for Catholic education.

Candles and traditional offertory gifts of bread and wine will come from the area. Also presented will be bouquets of the state flowers of Pennsylvania, New Jersey and Delaware, portions of which comprised the Philadelphia archdiocese. Two ruffed grouse, the state bird of Pennsylvania, will complete the list of offerings

Across the nation Around the world

Universal Church

Notre Dame begins fund drive

NOTRE DAME, Inc. — Notre Dame University has launched a five-year, $130 million development program thought to be the largest fund-raising campaign ever attempted by a Catholic university. Almost 75 percent of the goal, $92 million, is earmarked for the school's endowment. More than $29 million is slated for physical facilities and $8.7 million for operating costs.

Vatican issues new stamps

VATICAN CITY — Two stamps will be issued by the Vatican's philatelic office May 22 to commemorate the 600th anniversary of the return of the popes to Rome from France. The stamps reproduce frescoes in the Vatican Apostolic Palace by Giorgio Vasari. Known as the "Babylonian Captivity" of the popes, the papal sojourn in Avignon lasted 68 years.

Social action pros needed

MEMPHIS, Tenn. — Parishes, which have been hiring professional educators and liturgists for years, must now engage social action experts, the director of the National Catholic Charities Parish Outreach Project said here. "Professionals are very involved in educational and liturgical fields on the parish level today," said Jerome Ernst. "Now we must hire experts at the same level to focus parish attention on human needs and social justice."

Burundi expels missioners

ROME — Nine Verona missionary priests, two Brothers and four lay missionaries arrived here last week after being expelled from the central African nation of Burundi. They were forced to leave the country because of article critical of the Burundi government which appeared in an Italian magazine published by the Verona Fathers. The article said the current government is no better than its predecessor.

Bp. signs charge against U.S.

ARLINGTON, Va. — Bishop Thomas J. Welsh has joined a complaint filed with the Organization of American States charging the U.S. with violating human rights provisions of the 1948 Bogota Declaration and another treaty by permitting abortion. The documents say : "Every person has the right to have his life respected. This right shall be protected by law and, in general, from the moment of conception onward."

'Catholics can't join KKK'

WASHINGTON — Reacting to an apparent resurgence of the Ku Klux Klan here, Cardinal William Baum and the bishops of the archdiocese have affirmed that Klan membership "is incompatible with the teaching of the Catholic Church." Accompanying the statement was a 10-page commentary tracing development of the Klan from 1865 through 1974 when it allowed Catholics to join.

Bishops 'committed' to aged

ROCKVILLE CENTRE, N.Y. — Bishops from eight New York dioceses and the military ordinariate have reviewed the Church's effectiveness in reaching the aged and pledged a "stronger commitment" to the elderly. Cardinal Terence Cooke of New York cited parish and diocesan-level efforts to stimulate new "action steps" for the aging. "But the elderly are frequently viewed negatively, and their plight is frequently not visible to younger Catholics," he said.

Common diseases kill kids

UNITED NATIONS, N.Y. — Each year, according to a report to the UN by the World Health Organization, an estimated five million children in developing nations die unnecessarily from six common childhood diseases. They are victims of measles, diphtheria, whooping cough, tetanus, tuberculosis and polio. Ironically vaccines to immunize children against all six diseases would cost only a little more than $2 per child, but even that is more than many of the countries can afford, according to the report.

Couple cited for aiding lepers

BELLMORE, N.Y. — A husband and wife who worked for 17 years with lepers in India are this year's recipients of the Damien-Dutton Award of the Damien-Dutton Society for Leprosy Aid here. The award goes to Drs. Paul and Margaret Brand. It is named after Father Damien de Vuester and Brother Joseph Dutton, both famous for their work with lepers on Hawaii's Molokai Island.

People...

Robert L. Fenton, publisher of the **Catholic Digest,** is the new president of the Catholic Press Association.

Anglican Bishop Henry McAdoo of Ossory, Ferns and Leighlin, Ireland, a leading figure in the Anglican-Roman Catholic dialogue, is the new Anglican archbishop of Dublin.

Bishop F. Joseph Gossman of Raleigh, N.C., has made his diocese a member of the North Carolina Council of Churches, making it the first diocese in the Southeast to join a state council.



SISTER CHAPLAIN — Sister Roberta Julia Derby checks out an assignment with two Honolulu police officers. Sister Derby is the only female police chaplain listed in the directory of the International Conference of Police Chaplains. — NC photo

Resumen semanal de noticias

SAN FRANCISCO (NC) — "Somos la Inglesia de los pobres, por Dios seamos pobres entonces," aconsejo Mons. Bernard J. Topel, obispo de Spokane en Washington, a los delegados a la convension de la Asociacion Nacional de Educacion Catolica. El Obispo tiene un destartalado automovil de 14 anos de edad, se aloja cuando viaja en casas parroquiales o seminarios, no en hoteles, y con frecuencia acude como sustituto a una parroquia cuando se enferma uno de los sacerdotes. "Todo esto me acerca a los pobres," dice el obispo, que ademas aconsejo a los educadores que la pobreza, y el espiritu de pobreza, es elemento esencial para la santidad. Asi deben ensenarlo a sus alumnos, dijo.

WASHINGTON (NC) — Unos 500 hispanos participaron en una "marcha de reconocimiento" para pedir puestos en el gobierno de Carter, y mayor atencion a sus necesidades en vivienda, empleo, educacion, salud y mejores salarios. Mons. Patrick Flores, obispo auxiliar de San Antonio, predico al pie del Monumento a Lincoln, para pedir que se cumplan la igualdad y los derechos que la Constitucion consagra para todos los estadounidenses. "No nos quedamos sentados, veo como el pueblo hispano se levanta y marcha unido hacia el logro de la libertad y la justicia," dijo. Otros oradores senalaron con detalles las adversidades de los hispanos, como los trabajadores migratorios del sur. No vino mas gente a la marcha, dijo una monja, porque tienen miedo de la "Migra" (el apelativo a agentes de inmigracion).

Southern Cross

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In Loving Memory

Into Thy hands, O Lord, we commend the spirits of these beloved ones who are gone before us into the realm of Thy eternal happiness and peace. — Amen.

HEIDMILLER, Mathilda C. Mother of Mrs. Mary Foran, Mrs. Florence Dallezotte, Mrs. Mildred Schroeder, Mrs. Margaret Downs and Miss Patricia Heidmiller, Joseph, John and Frank Heidmiller, sister of Mrs. Josephine Schmaltz, Mrs. Anna Waecheter and Mrs. Mary Heisler. Also sister of Philip, Clarence and Edwin Hauck. Twenty-three grandchildren and six great-grandchildren. Requiem Mass, Feb. 24, St. Didacus church.

Goodbody's Blvd. Chapel

STALNAKER, Teresia. Mother of Michael and Patrick Stalnaker, two grandchildren. Requiem Mass, April 16, Holy Cross Mausoleum Chapel.

Goodbody's Blvd. Chapel

MARTINEZ, Jacinta P. Mother of Raul Martinez, Louis Ruiz and Mary H. Celaya. Also nine grandchildren, and six great-grandchildren. Requiem Mass, March 10, St. Joseph's Cathedral.

Goodbody's Ivy Chapel

RAYMOND, Francis P. Husband of Pauline Raymond, stepbrother of Charles Carlson and brother of Agnes Barthle. Requeim Mass, March 7, Our Lady of the Sacred Heart church.

Goodbody's Blvd. Chapel

SIMPSON, Margaret E. No known survivors. Requiem Mass, April 19, St. Vincent de Paul.

Goodbody's Ivy Chapel

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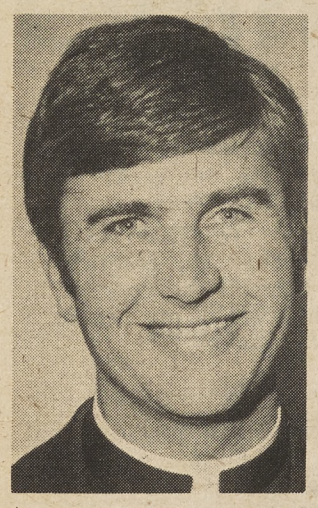
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ONE PHONE FOR ALL CHAPELS

Two priests named to national positions; four pastors moved

Southern Cross Reporter

A priest of the diocese has been appointed to the secretariat of the Apostolic Delegate in Washington, D.C., and another has been appointed to the United States Catholic Conference office for Spanish-speaking affairs.

Father Lawrence Purcell, rector of St. Francis diocesan



Father Purcell

seminary, has been released by Bishop Leo T. Maher to join the secretariat of Archbishop Jean Jadot, Pope Paul's representative in the United States.

THE appointment is for six years. Father Purcell will work in the Washington, D.C. delegate's office with members of the Vatican diplomatic corps and a small staff of diocesan priests from elsewhere in the U.S.

Father Frank Ponce, presently associate pastor at Our Lady of Guadalupe, San Bernardino, will move on May 1 to a position as research assistant in the Spanish-speaking division of the USCC in Washington, D.C.

These appointments are among a list of several made by Bishop Maher and the personnel board this week. Four changes for pastors are also announced, as well as nine changes for associate pastors.

FATHER William Kraft, currently pastor at Good Shepherd, San Diego, will become pastor at St. Charles Borromeo, where Msgr. William Cooney is leaving to become director of the clergy personnel board.

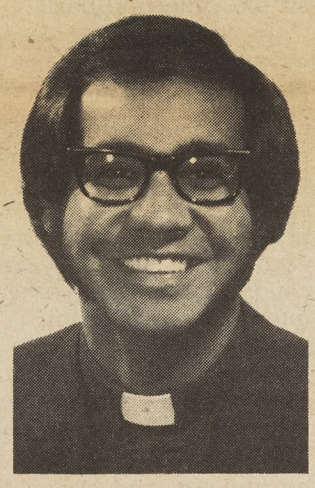
Msgr. Thomas Prendergast, pastor of Immaculate Conception, Old Town. San Diego, will become pastor at Santa Sophia, Spring Valley, to succeed the late Msgr. John Verhoeven.

Father Donal Sheahan, pastor at St. Anne, San Bernardino, will become pastor of St. Martin, La Mesa, to succeed Father Dennis Barry, who is to retire.

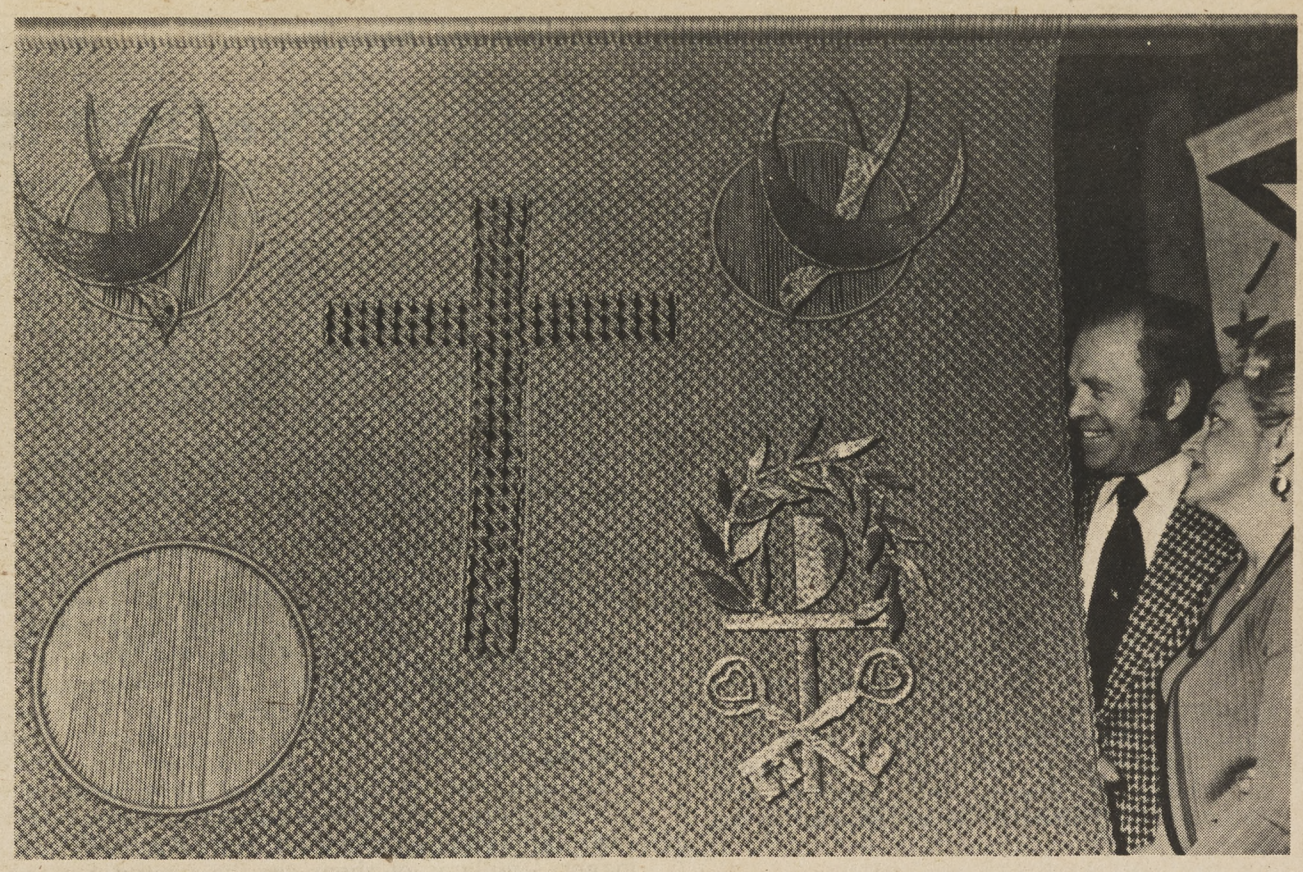
MSGR. Charles Young, pastor of St. Didacus, San Diego, will become pastor of St. Rose of Lima, Chula Vista, to succeed Msgr. Daniel Ryan, who is to retire.

At Our Lady of Fatima, San Bernardino, there will be co-pastors, Father Russ Helfer and Father Robert Miller, both of whom have other duties in addition to their new responsibilities.

All the pastor appointments are effective July 1. Associate pastor changes announced , effective June 15, are listed on page 11.



Father Ponce



RECONCILIATION ART—Mr. and Mrs William Johnson, owners of Betty Ann's Handicrafts, San Diego, display the macrame "screen" they made to divide the new reconciliation room at St. Therese parish, San Diego, into anonymous and "face-to-face" sections. More than six feet wide and nearly eight feet tall, the hanging weighs 120 pounds and has an estimated value of $2,200. The Johnsons spent 180 hours creating their donation to the parish. The liturgical symbols woven into the hanging were selected with the help of Msgr. Sean Murray, St. Therese pastor.—SC photo

Bp. Maher gets new secretary; southern CCD director changed

Southern Cross Reporter

The secretary to Bishop Leo T. Maher and the director of the southern CCD program have been changed by appointments announced this week by the bishop and the clergy personnel board.

Father Richard Duncanson will be succeeded as secretary to the bishop by Father Daniel Dillabough, currently associate pastor at Blessed Sacrament parish, San Diego. Father Duncanson is going to Rome for further studies.

Sister Patricia Hanson, who was appointed last year to head the CCD program in the south is resigning and will be succeeded by Father Eugene Lyons, presently associate pastor at St. Martin of Tours, La Mesa.

It is also announced that Father John Proctor, who teaches at Marian High School, will be going for further studies.



SCIENCE FAIR WINNER—Tammah Helton, sophmore at the Academy of Our Lady of Peace, San Diego, eyes her senior first place ribbon in the Animal Behavior division at the Greater San Diego Science Fair. Junior first place winners in the fair included Amy Johnson and Alan Bell of St. Mary's, Star of the Sea School, Oceanside, and Edward Pappert of St. Charles Borromeo School, San Diego.—SC photo

P. Ponce para oficio nacional

El Padre Frank Ponce, sacerdote de la Diocesis de San Diego ha sido nombrado asistente de investigacion en la Conferencia Catolica de los Estados Unidos division para hispanos. El nombramiento se efectuara Mayo 1.

El Padre Ponce, quien se ordeno en 1972, ha estado sirviendo como pastor asociado en la iglesia de Nuestra Senora de Guadalupe. Anteriormente fue estudiante de la diocesis del Seminario de St. Francis.



COMMUNION CALL—As " 'pastor' of the sick and those who care for them" in the Kearney Mesa medical complex, which includes 10 San Diego health care facilities, Father John Cloonan regularly visits Catholic patients with Communion and a message of Christian joy and hope. In his "congregation" at Sharp Hospital is Ken Guthaus, 18, of St. Martin parish, La Mesa.—SC photo

Fr. Cloonan, hospital chaplain

'Doctor of love' brings joy to patients

Southern Cross Reporter

Most of Father John Cloonan's "parishioners" don't go to Mass on Sundays. In fact, they lie in bed, waiting for him to bring the Body of Christ to them.

Father Cloonan, 60, is "pastor" of a medical care complex on San Diego's Kearney Mesa that includes two hospitals, two mental health facilities, five convalescent homes, and one home for unwed mothers.

His "congregation" runs to "about 30 percent of the 3,000 patients and staff members who make up the hospitals' population," he estimates.

JOVIAL AND HEARTY with a self-admitted "girth-control" problem, Father Cloonan compares himself to "Santa Claus" in his efforts "to bring Christian joy" to the patients he serves.

"When people think of hospitals," he reflects, "they think of doctors. Well, hospital chaplains are doctors, too. They are doctors of love, and, basically, that is what I do; I bring love to the people in the hospitals."

And that "spiritual therapy", he asserts, though it is "supplementary to medical labors, is vital to the patients' welfare."

FATHER CLOONAN explains: "Medication operates more effectively, surgery heals more rapidly and psychiatric treatment is made easier if the patient is spiritually attuned."

Garbed completely in white, as opposed to traditional clerical black, as he visits his patients, Father Cloonan makes a startling picture.

But, he says, his dress is calculated to have a positive effect on the patients. "The white clothing is much less depressing for the patients, especially those who are critically ill," he pointed out.

SHARP HOSPITAL provides his central office. And he celebrates Mass in the chapel there each Sunday at 3 p.m. After the Mass, "generally attended by hospital staff and one or two patients," he begins his Communion rounds.

Visits also take him to Children's Hospital; Mesa Vista and East Genesee mental health facilities; Frost Street, Children's (formerly St. Mary's), Kearney, Knollwood and Meadowlark convalescent hospitals; and the Door of Hope unwed mothers' home.

Daily Masses are offered at least once a week in each of the centers, and Father Cloonan visits "each of my 'parishioners' in each facility weekly."

HELPING HIM in his work are Catholic Daughters of America and members of the Legion of Mary. Additionally, Sister Melita Attard, and a retired man, John White of Solana Beach, help as extraordinary ministers of the Eucharist.

Father Cloonan's apostolate involves more than just visiting the sick or taking them Communion. "I also baptize, marry, bury and counsel many of my 'flock', " he said.

Baptisms are usually in the premature nursery of the acute care Children's Hospital, and his funeral Masses are generally for the elderly people who had been patients in the convalescent hospitals.

"AND LAST SUMMER," he remembered with a smile, "I had the privilege of marrying two handicapped patients at Children's Convalescent Hospital."

Such happy times might well be the hallmark of the apostolate of "Christian joy and hope" as it is carried out in the Kearney Mesa medical community by the priest who serves as " 'pastor' of the sick and those who care for them."

The Pope speaks



Peace and human rights

All men must be firmly determined to consolidate true peace which goes hand in hand with the advancement of human rights, the establishment of greater justice for everyone and help to places and peoples less fortunate.—To new Iranian ambassador to the Vatican

Plea for peace

Episodes, symptoms and rumblings of war are springing up throughout the world even today. They paralyze progress toward peaceful coexistence and reawaken hatred and envy, while a precarious and threatened peace is being fed arms in a terrible way.

Let us all pray that Christ's human, civil and spiritual peace will make all men brothers and, in the spirit of mutual respect and collaboration, will replace the instinct toward selfishness, trickery and crime. We will pray that the olive branch will wave as a salute to peoples living in international solidarity.

The arms race and the threats of war are the sad burden of a society very unsure of itself. Young people, wave the olive branch of Christ and assure in this way a new peace for the world.—To a general audience

Reject permissiveness

We ask Christians, especially the young, to reject the lure of today's permissive society and to become committed and bound to Christ. Both authoritative teachers and liberal lifestyles are urging people to become accustomed little-by-little to violating the moral code.

This attitude is not Christian. The man inside of us, living within us, is straining to renew himself, day-in and day-out. Baptism has made men into new and supernatural men. The new image of having been regenerated and raised to the level of adopted sonship of God has been stamped on us.

The idea of an innocent, uncontaminated, immaculate life must be restored to our Christian way of looking at things, to give us back the aim of living a new and truly paschal life, along with the grace to do it.—To a general audience

A time to keep

by Michael Newman

Conservation is a moral issue

The energy messages from President Carter go beyond what is essential to keep the United States from possible economic collapse. They underline a basic moral question which has to be faced by us all, as we gobble up the world's resources at a rate faster than any other nation. It is not only the future prosperity and safety of the United States at stake. It is the moral imperative that we are also our brother's keeper, whether he lives in the next street or in Borneo.

By coincidence, Barbara Ward, the internationally respected Catholic economist, told key Vatican officials last week that "every Christian citizen should be behind Carter and applaud him in his attempts to cut 'squandermania.' " Speaking on the 10th anniversary of Pope Paul VI's social encyclical **Populorum Progressio** she said Christians living in the world's industrialized northern sector should lobby on behalf of the "billion people making less than $150 each year."

Jogging it off

The same evening that President Carter made his plea for conservation of energy and resources, we saw the features on TV of the vast army of joggers—millions of them—in the United States who try to counteract the seduction of a satiated society by running off their fat. And there are many millions more, who are not running or jogging it off, as can be seen by the expanding girths all around us.

How many billions do we spend on curing—or endeavoring to combat—the effects of over indulgence, not only in food and drink, but in cars and their comfort, pollution and energy consumption, and our general apathy over care of a God-given body?

Barbara Ward cited a West German government study which showed that two percent of the German gross national product, or $7 billion, was spent last year on "curing the aftereffects of too much sausage and beer." Sales of the German equivalent of Alka Seltzer must be enormous.

Litany of waste

The British economist gave her audience—which included the papal secretary of state, Cardinal Jean Villot, and the undersecretary, Archbishop Giovanni Benelli—a litany of statistics. She said that:

—The 30 percent of the world's population which lives in the north and especially the North Atlantic region enjoys 70 percent of the world's income, probably 80 percent of its investment and between 90 and 100 percent of its new research.

—The developing world is paid $20-30 billion for its seven or eight leading exports which are sold to northern consumers as products costing $300 billion.

—Before energy prices went up in 1973, half of energy sold in the United States was wasted. ("It was so cheap people didn't give a damn.")

—The arms race has reached an annual spending figure of $300 billion. A small portion of this could solve the world's major agricultural problems and clean up the world's water supply.

Memphis and general absolution

There was some comment over the "Memphis experiment" a few months ago, of general absolution in a stadium by Bishop Carroll Dozier, that perhaps the effect wouldn't last. You will remember he gave general absolution to a crowd of about 12,000 one week and about 2,000 the following week.

He was subsequently called to Rome and messages indicated that in Rome and Washington the bishop's action was frowned upon. The great danger, it was felt, was that persons in invalid marriage situations might regard themselves as free to participate in the full sacramental life of the Church without further confession and righting of a wrong situation.

However, over the Easter period, Bishop Dozier had a survey carried out in his diocese regarding numbers at confession, or penance, on an individual basis. Returns show that in some parishes there was "more than double" the volume of confessions a year ago. Some pastors who have been in the parishes a long time reported that never before had they received as many calls for confession as they did last Holy Week.

Bishop Dozier commented: "To my critics who have been warning that through my granting of general absolution I had harmed the concept of individual confession in the eyes of my people, I commend the results of this survey."

Don't love too much

A sign in one church indicates to ministers that they should not be too exhuberant with their exchange of peace (no hugging, and so on) because it irritates some of the parishioners.

Thoughtful thief

The pamphlet rack at St. Rose of Lima church, Chula Vista, recently attracted a thief with a twist. On three successive days the money box was broken open—not that there's ever much inside, according to Msgr. Dan Ryan, the pastor. And each day the church janitor repaired the damage. Not to be outdone, on the next day it was broken open again, and the thoughtful thief put his own padlock on the collection box.

It's almost worth general absolution.

Foolish experiment

Why on earth the **San Diego Union** gave so much publicity to the dangerous and somewhat questionable experiment of a couple of schoolgirls regarding hitchhiking, I cannot understand. The Science Fair, sponsored by that newspaper, encourages valuable projects from the schoolchildren. But the experiment of seduction in the interest of hitchhiking is surely an inappropriate and dangerous thing to attempt. The two girls "proved" that older men stop to offer young girls rides when a little more leg is showing through the skirt, according to the **Union's** report and picture.

The police constantly warn young girls against hitchhiking, and although during the experiment neither of the two girls took a ride, the whole question of example to others is pertinent. I am sure the police would deprecate any such foolish experiments in future. If one of the girls had found herself facing the gun of a would-be rapist during the experiment—and that was quite a possibility—who would be to blame?

We were talking
by Enid Lanyon

Watch one hour with me

We were talking...about new friends and old friends and those with whom we lose touch over the years and why we allow ourselves to do so.

Every so often, I find myself checked in the busy course of the days by a quiet call from a friend I have not met or spoken to in months. It may come by mail, telephone or in person, but it is always an occasion of joy and regret.

JOY, BECAUSE a friendship shared is precious and those we love and who love us are always vitally important. Regret, because time and other concerns have wedged us apart and kept us from one another.

When, as happened last week, several such welcome intrusions occur on the same day, they can raise uncomfortable questions. A letter, a telephone call and a visit—each from someone whose life has been fraught with difficulties and with whom I have walked a little of the way in comradeship, sharing something of their pain.

Why do we allow time, the busy schedule, the pressured days to put distance between us? Over and over again we tell ourselves that people are more important than the things we do, the work or play in which we involve ourselves every day of our lives. But our lives contradict what we say.

EACH RENEWED contact leaves its residue of aching sadness. Often the problems we once shared have not dissipated themselves but persist in one form or another. They have not had to face them alone, because there are other persons who have made themselves available and lent the helping hand.

But, although our thoughts had often rested upon them, we were not there in their need, and the knowledge comes as a challenge and an accusation. It is not that we can face their trials for them or even answer their questions. Most often our greatest contribution may be simply to assure them of our caring, loving presence.

I suppose that we all carry this kind of regret within us, the pain of omission, of opportunities lapsed and contributions ungiven. Perhaps these are the things that will make our purgatory and not the "important" sins of which we are secretly so proud!

IT IS SO much more gratifying to sin "greatly"—to challenge God through his Church, its dogmas, rulings, tenets and most of all, its authority. It is the "little" things—things we cannot bring ourselves to dignify with the word "sins"—that are so demeaning!

These are the little things that bothered Jesus so much. "I was sick and you did not visit me, naked and you did not give me your coat," your friend and you did not call or write or phone.

And the saddest thing of all is that I know, however many resolutions I may make, however many calls or letters or visits, the time will come again, sooner or later, when my busy course will be checked by the remembrance of someone loved and neglected, and something that should have been done and was not. Then one may cry out, "There are too many people to be loved, too many to be cared for, how can we ever do it all?"

OF COURSE, we cannot. If we lived a hundred lives with nothing to occupy the time but care for others, it would still never be time enough to do all the caring, all the loving. Only God loves and cares enough for that.

Nor can we hope to be available always at that time of need. The most we can do is try to maintain a proper perspective, right priorities, and not become so lost in the forest of immediate activities and personal demands that we lose sight of the really important things in life—the people we love and who love us.



Opinion Forum

'Dimes' and pro-life

Your front page article " 'Dimes' Refute Pro-life Charge..." (SC, April 14) was depressing indeed! Have you read "Who Will Defend Michael?!" and checked out its detailed references and footnotes? I doubt it—or you would not give front page headlines to a pro-abortion organization without a single plaudit for the work done by Randy Engel.

Mrs. Engel, national director of the U.S. Coalition for Life, has engaged the assistance of Dr. Jerome LeJeune, a world-renowned geneticist who discovered the extra chromosome which causes mongolism (Trisomy 21), in setting up an international pro-life foundation for genetic research. This is news! This deserves front page coverage—not a tiny paragraph lost on page 4 (April 7). Where are your priorities?

Jesus said, "Whatever you do for one of my least brothers, you do it for me." Who better fits this description than unborn disabled children? And Mrs. Engel and Dr. LeJeune are reaching out to help them.

I sincerely hope you will read "Who Will Defend Michael?!" and give it the front page coverage it deserves. For as Mrs. Engel so aptly put it: "Who will defend Michael? The answer is clear. For who else is there, but you and me!"

Shirley Kenney
Poway

[Page 4 was the first news page in the April 7 SC—Ed]

'Who will defend Michael?'

In response to " 'Dimes' Refute Pro-life Charge That They Promote Abortion", I would certainly hope that a diocesan paper, whose editor, Michael Newman, and publisher, Bishop Maher, are both as anti-abortion as the Catholic Church, would give equal time to the U.S. Coalition for Life to refute the March of Dimes accusations.

At the very least, I would think that you would advise your readers that "Who Will Defend Michael?" is available from U.S. Coalition for Life, Box 315, Export, Pa. 15632, and those interested enough can decide for themselves.

NF-MOD has responded to USCL's charges with counter-accusations, but has not specifically listed or denied any of the facts contained in USCL's publication. If they are sincere, and "not guilty", let them present their case.

NF-MOD contends that they "cannot participate in the legal and legislative debate over abortion," but what is stopping them from taking a moral stand by refusing to give grants to those doctors who recommend and perform abortions, and also withhold grants given to those genetic researchers who use live aborted babies in their experiments?

No, pro-lifers would not abandon the 97 percent of the babies who were found to be normal, nor will they abandon the 3 percent who are defective. USCL has countered that question with the establishment of the "Michael Fund", which will be used by pro-life geneticists to seek cures for genetic diseases, as well as giving help and encouragement to the parents of children of these diseases.

Best of all, contributors to the Michael Fund can rest assured that every penny of their money will be used for the cure of disease rather than killing the diseased.

Also, it is quite obvious that a human life amendment would guarantee that all life would have absolute value, and we wouldn't need to wonder if our charitable donations were being used for good or evil.

Nan Murphy
Escondido

All letters for publication should be addressed to Opinion Forum, Southern Cross, P.O. Box 81869, San Diego, CA 92138.

Letters must be signed, but name of sender will be withheld on request. Unsigned letters will not be published. Writers are asked to keep their views within 200 words.

Priests should be polled

Concerning important issues and subjects which are scheduled to be included on the agenda of the meetings of the National Federation of Priests' Councils, a sounding of the attitude of the priests in the diocese should be made before our delegates cast their votes.

Certainly the issue of differing with official pronouncements of legitimate authority should be placed before the local presbyterate. And at least we should know how our delegates voted.

The propaganda value of publicizing official decisions of large bodies of citizens is indeed great. Such decisions are taken to reflect the opinions or attitudes of the grass roots members, which of course is often not the fact unless those opinions and attitudes had been actually recorded. This is especially true of decisions of influential Church bodies such as the NFPC.

We receive the minutes of the monthly priests' senate meetings and the meetings of the executive committee with the bishop. There should be little additional work to include a poll of important issues known to be on the agenda of an approaching national meeting of the NFPC.

All of this is the result of the front page article in the **Southern Cross**, March 31, reporting several actions of the recent national meeting of the NFPC, including the ordination of women to the priesthood and that "all forms of sexism" be eliminated in the Church.

To the credit of the **Southern Cross** the measured response of the Apostolic Delegate, Archbishop Jadot, to another group on the same issue was printed in adjoining columns. Let us not lightly challenge the decisions and teachings of those who have the special grace of office in the Mystical Body of Christ.

Msgr. George M. Rice, pastor
Our Lady of Solitude church,
Palm Springs

Death with tranquility

In response to the series of articles "Roots of Our Faith: After Death: Life?" (SC, April 14).

Steve Landregan quoted Dr. Kubler-Ross as stating that a truly religious person faces death with tranquility and that "there aren't very many of them." Why do the majority of people face death with fear and apprehension? We fear the unknown. The Catholic Church has preached the "fear" of death forever. Missionaries conducting missions can be equated with the medicine man selling his wares.

Isn't it time for our Catholic leaders to teach the beauty of death as well as the beauty of living a happy and fulfilling life? Merely stating that death is part of God's plan doesn't help the cancer patient live his final days without fear. Only the knowledge of the processes of passing from this life to the next can help ease the fear.

Are our Catholic leaders themselves well enough informed to help the patient through these stages and to teach others to help the patient as well as themselves?

Let's give Dr. Kubler-Ross as well as Dr. Robert Kavanaugh and other their just due for enlightenment on life after death!

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Fabric of Jesus' Life

Even Jesus felt the need to pray all through his life

Insights in Faith

By Father John J. Castelot

All the great religions of mankind have in common a basic yearning of the human heart: union with the divinity. They satisfy this longing in a variety of ways, but one way stands out as common to them all: the way of prayer.

To the degree that they conceive the divinity to be a personal being, they feel it is possible and desirable to communicate with "him" on an interpersonal level, to enter into dialogue and consequent union with him. Universal human experience attests to this gnawing need of our nature.

IF ONE IS conscious of the need, he can take steps to satisfy it; if he is not aware of it or refuses to acknowledge it, it engenders a terrible, indefinable restlessness. Like physical hunger, it simply must be recognized and satisfied.

Our Judeo-Christian heritage tells us we are all creatures of a loving God. Our creatureliness puts us in a state of dependence upon him, but not a demeaning dependence.

In calling us into being, he called us to an interpersonal relationship with himself. He created us by his word, and a word, by its very nature, invites a response; it is the beginning of a dialogue between two rational beings. This dialogue finds expression in prayer.

NO WONDER, then, that God is pictured in constant communication with his people throughout their history. The prophets, were essentially mediators of his word to his people and they, in turn, responded in a various ways.

One example of the variety of their response is the Book of Psalms, the prayers of the people of God, wherein are expressed just about all the sentiments of the human heart in dialogue with God.

The theme of prayer runs throughout the New Testament. God entered into unique dialogue with humanity when his own son took to himself our humanity. The result was an intensification of the divine-human dialogue.

IT WOULD be hard to find a sharper expression of this than the proclamation of the Incarnation in John 1:14: "The 'Word' became flesh and made his dwelling among us."

As one who shared our weak human nature to the full, Jesus felt the need to communicate with the Father and his attitude was predominantly prayerful. He prayed, by the way, because he, like us, felt the need to pray. His prayer was real prayer, not an empty charade aimed at "giving us an example."

The author of Hebrews was dead serious when he wrote: "In the days when he was in the flesh, he offered prayers and supplications with loud cries and tears to God, who was able to save him from death, and he was heard because of his reverence. Son though he was, he learned obedience from what he suffered;..." (Hebrews 5:7-8).

THE REFERENCE here would seem to be to the Agony in the Garden, but this was just the climax of a lifetime of prayer. He opened his public ministry with profound prayer, a prayer which apparently involved an extraordinary religious experience.

As Luke tells us with the aid of apocalyptic imagery: "When all the people were baptized, and Jesus was at prayer after likewise being baptized, the skies opened and the Holy Spirit descended on him in visible form like a dove. A voice from heaven was heard to say: "You are my beloved Son. On you my favor rests' " (Luke 3:21-22).

Luke, especially, holds up for our consideration picture after picture of Jesus at prayer. With the other Evangelists he tells us how Jesus prayed before he multiplied the loaves (9:16), at the Last Supper (22:17,19), in Gethsemane (22:41,44).

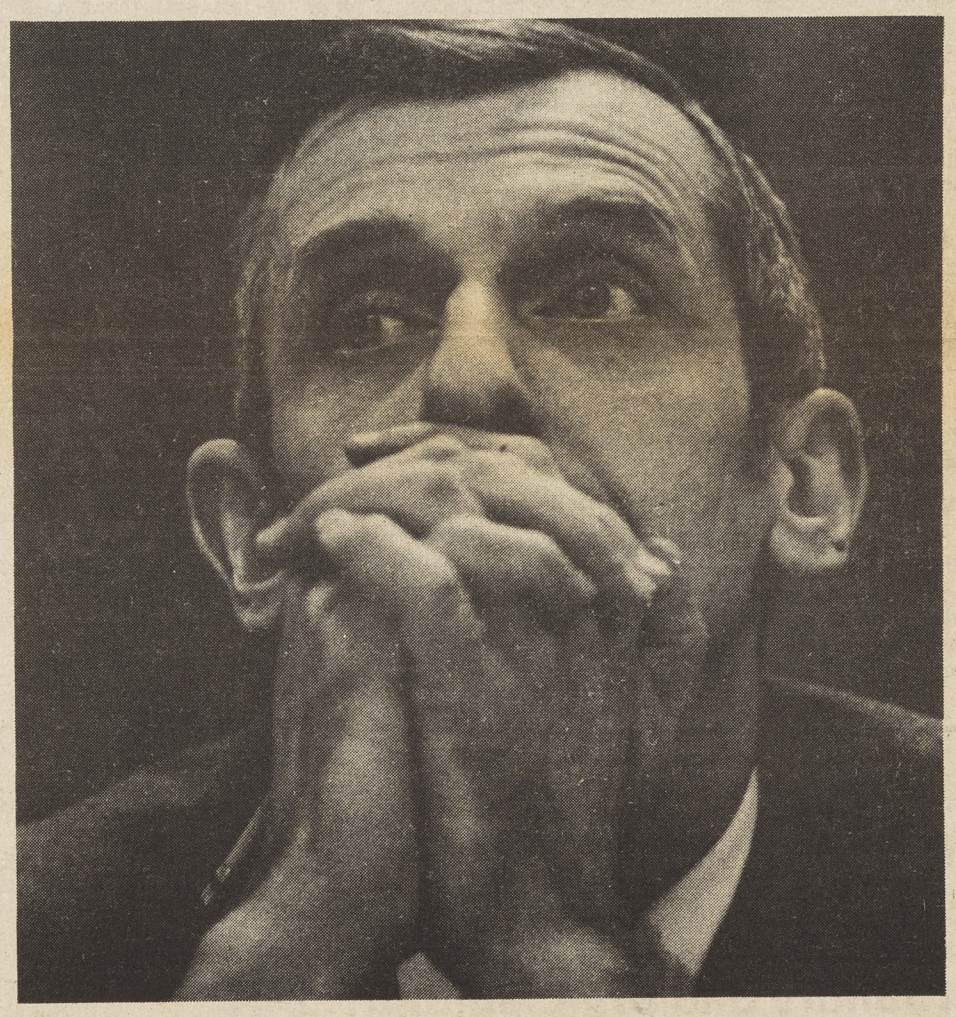
BUT HE ALONE shows us our model at prayer on the occasion of his baptism (3:21), during his public ministry (5:16), before selecting the apostles (6:12), before Peter's acknowledgement of his Messiahship, (9:18), on the Mount of Transfiguration (9:28 ff), at the return of the disciples from their first missionary venture (10:21), before teaching them the Our Father (11:1), when he begged the Father to strengthen Peter's faith (22:32), at the moment of his death (24:30). Combined with these numerous examples are urgent exhortations to pray (11:5-13; 18:1-14. See also 6:28; 10:2; 17:6; 21:36; 22:40,46).

Prayer was of the very fabric of Jesus' life; it is of the very fabric of the life of the Christian. And perhaps its most beautiful summary is the prayer so familiar and dear to us all: the Lord's Prayer.

ROOTS OF OUR FAITH: PRAYER

Questions and Discussion Points

1. Why do you feel that many Americans are turning to various forms of meditation? Discuss.
2. Discuss this statement: "Society today is responding not with prayer necessarily, but with the kind of behavior that will rescue them from being sheep or goats—or machines for that matter."
3. What is prayer?
4. Discuss the value of listening to God.
5. What do you feel about formal prayers; prayers of petition? Discuss.
6. Reflect upon Tennyson's statement, "More things are wrought by prayer than this world dreams of."
7. Men and women from the beginning of recorded time have sought union with divinity. Do you feel that today's people also seek union with divinity? If you have children in their teens, discuss this with them.
8. Open the Book of Psalms in the Old Testament and select one at random to read. What does it tell you about the people of that time and their dialogue with God? Discuss.
9. Discuss this statement: "He (Jesus) prayed...because he, like us, felt the need to pray."
10. How did Jesus open his public ministry?
11. Read the following Scripture passages in the Gospel According to Luke: 9:16; 22:17-19,41-44; 3:21; 5:16; 6:12; 9:18, 28ff; 10:21; 11:1; 22:32; 23:46; 24:30; 11:5-13; 18:1-14; 6:28; 10:2; 17:6; 21:36; 22:40,46.
12. In The Gospel According to Mark, read verse 35 in Chapter I.
13. Discuss what you have learned about Jesus' prayer life from reading the Scripture texts cited above.
14. Reflect upon the Lord's Prayer.
15. Name the forms of prayer.
16. Discuss this statement: "We should accept God's will, but we must understand it according to the mind of Jesus."



What good is prayer in changing our lives?

By Father Alfred McBride, O Praem

In his poem, "Motre D'Arthur," Tennyson pictures King Arthur in his last hours bidding goodbye to his faithful servant. On Arthur's lips he puts these words: "And you that look upon my face, pray for my soul.

"For more things are wrought by prayer than this world dreams of. For what is man better than a sheep or goat that nourishes the blind life within the brain, if he lift up his heart in prayer?"

AMERICANS BY the thousands are turning to various forms of meditation. Some study transcendental meditation. Others go in for "Sitting Zen." A few try the relaxation response.

Some simply close their eyes and sit quietly for 15 to 20 minutes a day. All of this interest in meditation is presumably stimulated by a need for Americans to counteract the stresses of daily life in a fast-paced society.

But at another level, it is an indication that a hunger for prayer is rising as rarely before in modern times. Americans are choosing techniques invented by eastern gurus and western psychologists.

THESE RELAXATION techniques quiet the inner soul and seem to bring the meditators in contact with an inner presence. Some call it being, or the white light, or the soul center—or the buddha.

The beauty of all this lively interest is that it puts people in a position of moving to prayer in a solid and lasting form. The technique is not the prayer itself, but it is a warmup exercise (or perhaps better to say—a cool-down and let-go resolve) that makes it possible to commune with and hear the Holy Spirit.

Social critics have been lamenting that modern society turns people into machines and impersonal robots. This is what Tennyson said a century ago when he indicated that people are no better than sheep or goats nourishing a blind life within the brain, if they do not pray.

SOCIETY TODAY is responding not with prayer necessarily, but with the kind of behavior that will rescue them from being sheep or goats—or machines for that matter.

The wholesome emphasis on meditation sets up the possibility of prayer which is a talking to and listening to God. Requiring the seeking or tranquility on a regular basis, prayer immediately is beneficial to the frayed nerves of the citizens of the rat race.

The actual communion with God sends into the one praying a rush of inner peace and inward settling as well as the motivation and energy to face life with a greater sense of purpose and meaning.

FOR MANY years, prayer was often confined to saying prayers. The busy outpouring of words tended to be mechanical and often more disquieting than if one had done nothing at all. Excessive word praying also tended to dwell on petitions accompanied by an almost morbid self interest.

For many people, it was little more than talking to oneself like a scared person talking in the dark to assure oneself. Overdone word prayer meant a lot of talking to God, but not much listening to him.

This is not to say, of course, that verbal prayers have no useful place in the life of prayer. The prayers of the liturgy and devotional prayers are important both for community prayer as well as helping the individual to get into a mood of reverence and divine presence. Nor is this to say that prayer of petition has no place, for after all, Jesus did say, "Ask and you shall receive."

BUT THE WORDS of Christ must be seen in the context of a life of faith and meditative communion with God. The prayer of petition is but one aspect of a living dialogue with the Lord sustained on a daily basis.

A quiet and reverent communion with God on a regular basis both deepens faith and communicates the kind of sustained happiness that is the mark of a mature, spiritual and lively person.

Every saint has testified to the remarkable power that comes from praying. Since this obvious source of peace and joy and power is so close at hand, why not accept the gold so available? Then we can appreciate Tennyson's line that more things are wrought by prayer than this world dreams of.



BIBLE READINGS AT MASS
Sunday May 1—Fourth Sunday of Easter
Acts 13:14, 43-52; Revelation 7:9, 14-17; John 10:27-30 (52)

Christian Meditation

Anoint your heart

By Father Jerome Bevilacqua, OSA



Often when we try to pray we are flooded with a thousand-and-one tormenting thoughts and feelings, such as fear, sorrow, worry, etc. Often these thoughts will wear us out and confuse us if we try to fight them or condemn us if we do not try to fight them. We can become so fatigued and irritable just from fighting these useless thoughts and feelings that we give up praying.

Our psychology seems to have a logic all its own, often totally irrelevant to what we know is best for us. Even the demons seem to know how to take advantage of our weakness. Moreover, the Bible informs us: "What man can say, 'I have cleansed my heart, I am purified of my sin?" (Proverbs 20:9)

HERE WE ARE, then, helpless before a host of these little creatures running through the mind while we try to pray. At times like this we can cry out in prayer to our Father, "Catch the foxes for us, the little foxes that make havoc of the vineyards, for our vineyards are in flower." (Song of Songs 2:15)

In the prophet Ezekiel we read, "The glory of the God of Israel rose off the cherubs where it had been (i.e., on the mercy seat) and went up to the threshold of the Temple. He called the man in white...and said, 'Go all through the city...and mark a cross on the foreheads of all who deplore and disapprove of all the filth practiced in it.' I heard him say to the others, Follow him through the city, and strike. Show neither pity nor mercy...' " (9:3+)

This event recorded in Ezekiel is very much like another event found in the book of Exodus where Yahweh told the Israelites that they would have to place the blood of a lamb over their doorposts in order to be spared death.

OVER THE doorway of the mind and of the heart, in faith, anoint yourself with the blood of the Lamb in the form of a cross. Then when the little pests try to disturb your interior peace simply look again in faith on the sign of the cross and the blood of the Lamb.

" 'This is the blood of the covenant that God has laid down for you.'...In fact, according to the Law almost everything has to be purified with blood; and if there is no shedding of blood, there is no remission." (Hebrews 9:21+)

Or again, in a similar vein we read, "But now Christ has come, as the high priest of all the blessings which were to come...and he has entered the sanctuary once and for all, taking with him not the blood of goats...but his own blood, having won an eternal redemption for us." (Hebrews 9:11+)

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Life of the Spirit

Prayer can be a healing

By Father Robert A. McGuire, SJ

Father Robert A. McGuire, SJ, is head of a House of Prayer in Harriman, N.Y., called Charismatic Community of the Company of Jesus. The community is composed of a lawyer layman, a Sister of the Good Shepherd and a young laywoman trained in special education. The main ministry of the community centers around the Spiritual Exercises of St. Ignatius and the process of inner healing. Father McGuire will go to Japan in August to give retreats to Catholic Japanese Communities in the charismatic movement.

Prayer is the life of the Spirit and the Spirit is the life of our whole being. In our earliest catechetical training we learned that prayer is the lifting of our mind and heart to God and that there are different forms of prayer—thanksgiving, praise and petition.

I feel the prayer for healing includes all the above, yet it is probably the least understood and the most frequently used.

THE PETITION prayer relates directly to a request for healing. The thanksgiving prayer is a response for healing that has taken place. It is almost a tradition within the Catholic faith to limit this prayer for healing to an interior dialogue of the person wishing healing and God the Healer.

Friends would support petitions and stand by supportively. The occasion of these healing prayers would be to the saints for intercession; novenas to the Sacred Heart, Mary, etc.

Finally, prayers for healing center around shrines like St. Anne De Beaupre and Lourdes. These are commendable prayer forms for healing and should be continued; but I feel the Spirit within the Church is asking for a deeper expression of faith in healing through a direct dialogue with Jesus as Healer, his word and his sacraments.

I AM NOT expressing anything new because this dialogue includes all the traditional dimensions of spirituality in the Church. The stolid and grim resignation to God's will without enlightenment is dangerous, limiting and not in keeping with the authentic tradition of the New Testament. We should accept God's will, but we must understand it according to the mind of Jesus.

This dialogue with Jesus as healer in his word and the sacraments can take place in a variety of ways. One ideal way is within a community of prayer. No two healing manifestations are the same, but they can have a similar dynamic.

The overall scriptural context of this prayer is with a community of religiously committed people who believe and share the intention for healing. These committed people act on the words of Matthew 18:19,20 "I tell you solemnly once again, if two of you on earth agree to ask anything at all, it will be granted to you by my Father in heaven. For where two or three meet in my name, I shall be there with them."

THE PERSON seeking healing should be as totally disposed to the Lord as possible, and willing to face every interior sin which in any way interferes with his or her freedom. Along with this desire for openness, there should be a deep mutual trust of the members of the prayer community, and willingness to submit to the authority of the Word of God as expressed by the priest and team.

This team should be carefully trained in spirituality and the basics of psychology. They should be conscious of their responsibilities—especially that of confidentiality.

A community of prayer, which is centered on inner healing should be gifted by the Lord with deep compassion and charity. Each community member must constantly pray for the mind and disposition of Jesus. This accepting, enduring love is literally the womb for bringing forth a whole person.

THIS COMMUNITY of prayer functions like a family, and should always pray for the most important gift of the Spirit—love. In reality, we are merely following the authentic traditions of the early church communities, who as loving families in Jesus applied the inspired words of James:

If any one of you is in trouble, he should pray; if any one is feeling happy, he should sing a psalm. If one of you is ill, he should send for the elders of the church, and they must anoint him with oil in the name of the Lord and pray over him.

The prayer of faith will save the sick man and the Lord will raise him up again; and if he has committed any sins, he will be forgiven. So confess your sins to one another, and pray for one another, and this will cure you; the heartfelt prayer of a good man works powerfully. James 5:13-18

This dialogue with Jesus as healer in his word and the sacraments can take place in a variety of ways. One ideal way is within a community of prayer. No two healing manifestations are the same, but they can have similar dynamics.

Jerusalem—an enduring symbol of faith

SC staff writer Beryl Newman was recently in Israel with other Christian journalists as the guest of the Israeli Journalists' Association. Here is the second of her articles.

By Beryl Newman

JERUSALEM—To be in Jerusalem in the spring is like being part of a miracle. The mountains of Judah on which this ancient city rests like a crown are green and overgrown from winter rains and line after line of hillside terraces are softened by thick carpets of grass.

Throughout Israel, trees are budding, fruit trees blossoming, the first leaves of the fig fanning out from the tips of naked branches and, in the fields, poppies punctuate swathes of wild flowers with scarlet. A profusion of crops, olive and orange groves, vineyards and forests claim country that not too long ago was desert or swamp and could readily become so again.



CITY OF STONE—Jerusalem's landscape is infested with rocks which the people have accepted and used for holding walls of terraces, for pathways, roads and homes. The rocks also have a part in the faith of the people as evidenced by the Wailing Wall.

AND ONLY a few kilometers east of Jerusalem, beyond Bethany and Bethphage, the white barren wilderness of sand and rock stretches into the Jordan Valley and the Dead Sea, to Jericho, Qumran and the stony fastness of the Mount of Temptation. It is small wonder that from ancient times, Jerusalem was known as "the guardian against the wilderness."

Jerusalem is one of the oldest cities in the world. The first recorded reference to it is in Egyptian hieroglyphics dating from about 2,000 B.C., some seven centuries before the conquest of Canaan by the Israelites.

When King Solomon built the Temple in about 950 B.C., Jerusalem became the religious and spiritual center of the tribes of Israel. Later, in about 700 B.C. King Hezekiah improved the foundations of the city and secured its water supply by "stopping the upper outflow of the Gihon and leading it underground to the City of David" (2 Chronicles 32:30).

SECURE IN its aqueduct and system of cisterns and rising more than 2,000 feet above the desert floor, Jerusalem has stood for centuries as a bastion against its encroachment. It has stood, too, as the citadel of the faith and hope, not only of the Jews, but two other major religious faiths.

This duality of leadership is reflected in its emblem—the lion, symbol of the tribe of Judah to whom the land was ceded in the 13th century. It symbolizes, too, one of the biblical names of Jerusalem and its Temple, the lion of God.

Today the capital of Israel, Jerusalem was first designated a capital city by King David in 1,000 B.C. Since then its history has repeated a pattern of prosperity, destruction and reconstruction, even to the present day. Throughout the walled city there is ceaseless excavation of the old and construction of the new.

AN AMUSING and paradoxical sidelight on the present reconstruction is the determination of Teddy Kolleck, the mayor of Jerusalem, to tear down that universal symbol of the modern world, the television antenna. Television is very young in Israel and has been accepted eagerly. The skyline of the Old City has sprouted a forest of antennae, an eyesore that is driving the municipality to commit itself to cable television.

Even more amusing is the sight outside the city limits of bedouin encampments surrounded by camels and sheep, with their picturesque traditional clothing strung out on clothes lines and extruding from almost every tent the ubiquitous television antenna.

In its conflict-ridden history, Jerusalem has passed from hand to hand and faith to faith—from Jewish to Babylonian, to Muslim to Christian to Turkish to Christian to Muslim to Jewish. After the most recent division following the 1948 War of Israeli Liberation, the city itself was divided between Jordan and Israel.

IT WAS NOT until the Six Day War almost 20 years later that the two areas were reunited. Of the 300,000 inhabitants of Jerusalem 209,000 live in the new suburbs and towns outside the walls, leaving about 74,000 in the Old City, most of whom are Muslims with a minority of Christians.

In the modern state of Israel, Jerusalem epitomizes and symbolizes the commitment to survival. And to Muslim, Jew and Christian alike, the old city is both center and source of enduring faith.

This land of Jesus is a harsh land. Even today, under the onslaught of modern technology it remains rugged and difficult, only grudgingly conceding life-support. It demands a great deal of its people and only yields its rewards after dedicated and persistent toil.

AND EVEN IN the cultivated and thriving areas, there are the reminders of the wilderness. Beneath and through the spring greenness—wherever the eye can see—are rocks.

On hillsides, roadsides, in fields, even in the tilled acres of the valley are the rocks—white, ochre, sedimentary or volcanic, huge and impervious,—mutely reiterating the inexorable challenge of the desert. The soil is fertile, it is true, but before it can be worked the rocks must be hefted and hewn and sifted from its surface.



WAR AND PRAYER—An Orthodox Jew glances at the gun of an Israeli soldier in prayer as he turns from the Wailing Wall in Jerusalem. The wall made from huge hewn rocks is sacred to the Jews.—RNS

More than 130 million trees planted during the last 40 years—man-made forests of cypress, pine and carob—march over the hills of Judah and Galilee incredibly rooted in what appears to be solid rock. There are, surely, more rocks than people.

BUT THE PEOPLE, too, have learned the secrets of survival over too many years of struggle. They have accepted and used the rocks for holding walls of terraces so old no one knows when they were cut, for pathways and roads, for housing.

The rocks play their part in the faiths of the people of this complex land as well. There are the huge hewn rocks of the Western or "Wailing" Wall so sacred to the Jews. There is the great rock of the Mosque of Omar so revered by the Muslims, from which Mohammed leapt to heaven and beneath which Solomon, Elijah and Absolom are said to meet to discuss the plight of the world.

There is the rock of Golgotha and the rock of Gethsemane, where Jesus and his disciples are said to have rested, among olive trees thousands of years old. There are the caves in sedimentary rock that mark the sites of the Annunciation and Nativity in Nazareth and Bethlehem.

The rocks are so much a part of life here, silent witnesses to so much history, so much faith, so much conflict, so much hope, that scriptural references to them begin to assume a new and greater significance. It seems not only possible but very probable that "the very stones would cry out" if Jerusalem did not proclaim Jesus "Lord."



IN GETHSEMANE—This olive tree in the Garden of Gethsemane outside Jerusalem is one of those which could date back to the time when Christ prayed there the night before he died, according to new tests by a tree expert. Gethsemane means "olive press" in Hebrew.—NC photo

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Role of commerce

U.S. moral health depends on business decisions

This is part of a special series "moral Choices in Contemporary Society," designed as companion pieces to a series of the same name in the general press. In this article, Jesuit Father Raymond Baumhart, president of Loyola University in Chicago, discusses American-style capitalism, Christianity and capitalism, customer and consumer responsibility, managerial morality and the social responsibility of corporations.

By Father Raymond C. Baumhart, SJ

General Motors is a business; it employs 681,000 persons, has assets of $21 billion and annual sales of $35 billion. A neighborhood laundromat is also a business, though it has only one employe, $10,000 in assets, and yearly revenue of $25,000. Business is an analogous term, it is very broad.

Business activities are similarly broad, including manufacturing, mining, buying, selling, banking, advertising, engineering, accounting, etc.

THERE ARE many roles in business, including shareholder (owner), customer (consumer), director, manager, producer, salesperson, etc.

Every action and decision of every person in business has a moral dimension, i.e., is either right or wrong.

All of the foregoing says that "The Morality of Business" is a vast and complex topic.

BUSINESS DESERVES much credit for our nation's high standard of living. Our business

MORAL CHOICES
in contemporary society

system is capitalism modified by government regulation, a combination of private enterprise and public planning.

Central to American-style capitalism are the profit motive, competition and the corporate form of business organization. The invention of the corporation permitted the accumulation of capital, which led to mass production and economies of size (and also to institutional bigness with its anonymity and impersonality).

Competition successfully motivates workers to increase productivity, which is important for economic growth. But the principal pressure for unethical practices in most industries comes from competition, both the amount and the kind. Just as war should be outlawed, so should war-like business competition. If you think not, talk to the troops in sales and purchasing.

IN OUR ECONOMIC system, profits are as necessary as they are misunderstood. A company's profit is the excess of income over costs, the money remaining after salaries, wages, payment for materials, depreciation of buildings and equipment, repayment of loans and interest, insurance and taxes.

Profits are returns on the capital invested by shareholders; they deserve a fair return for the use of their funds. Many Americans have a badly distorted notion of the percentage of profits earned by most corporations.

But excessive profits are wrong, as is profiteering at a time of emergency.

CAPITALISM HAS at times been challenged as amoral and as an unjust structure. Theologian Emil Brunner said, "It is irresponsibility developed into a system." There continue to be conflicts between



REVOLT AGAINST PROFITS—This grocery store in the Northwest, urged customers in November, 1974, not to buy sugar until manufacturers justified their prices. The store identified its interests with the consumer rather than the large companies which supplied the merchandise. Jesuit Father Raymond C. Baumhart writes in this week's Moral Choices article, "Every action and decision of every person in business has a moral dimension, i.e., is either right or wrong."—NC photo

Christianity and capitalism.

The churches are agreed that moral law should govern economic life, and that a good economic system should provide each person that minimal prosperity without which other rights cannot be enjoyed. But this prosperity should not be at the expense of personal rights and liberties. U.S.-type capitalism has been more successful in achieving a humane blend of prosperity and liberty than its chief rivals, socialism and Communism.

Papal and episcopal pronouncements about business have taught the primacy of the virtue of justice, as exemplified in the just price, the living wage, and the equitable distribution of economic goods. They have urged that property which is private in ownership be public in use.

THE CHURCH'S intention to be involved in the morality of business was proclaimed strongly by the 1971 Synod of Bishops in Rome: "action toward justice is a constitutive element of the preaching of the Gospel."

To proceed from broad moral directives to specific business decisions is more difficult than most business critics acknowledge. For example, "Do unto others as you would have them do unto you" is of little help when the "others" are two persons or corporations whose interests are opposed.

Who should be hired when two unemployed persons apply for the same job? The more qualified? The minority member? The one with more dependents? The more productive?

WHO DESERVES preference when there is a conflict of interests between one worker and 10 others in the same department? Between shareholders, customers and employes?

When in Rome, should the manager do as the Romans do? Or use the same standards and practices used at home? Which nation's custom should be followed when there is a difference in interpreting an exchange of money as a gift, a political contribution, a payoff, a bribe, or extortion?

Some of us are secretaries, some are assembly line workers, some are homemakers, some are students. But all of us are customers and consumers. Even if we are rightly cynical of advertisers who tell us "the customer is always right" and "the consumer if king," we are an essential part of business.

HOW MORAL are we as consumers? Many among us shop-lift. Many among us falsify insurance claims. The attitude of some of us as customers is reminiscent of the double standard in the expression, "My wife is married but I'm not."

As work-a-day employes, how moral are we? Some of us are habitually tardy or regularly extend coffee-breaks. Some of us call in sick and then go shopping or play golf. Some of us take home tools, clothing or supplies from the plant, store or office.

As members of labor unions, do we ever demonstrate self-restraint in striving for higher wages in view of their inflationary impact on retired persons?

AS SHAREHOLDERS, do we investigate the morality of the decisions of the company we own? Have we ever bought stock in a corporation not because of its profitability but because of its socially responsible actions?

Who among us is willing to accept inconvenience, let alone sacrifice, for the common good? Business does not exist in a vacuum; it is part of a culture. If the rest of that culture, if we are selfish and acquisitive and corner-cutting, are we likely to be persuasive in our demands for better business practice?

Though each of us participates in business, if only as a consumer, it is managers (or administrators) who are the ordinary focal point in the study of morality in business.

SOME MANAGERS regard business as a game in which they are the star players, or as a war in which they are the generals. Their vanity is appalling and harmful.

Other managers regard business as a necessary and worthy human endeavor, and see themselves as stewards of material resources and job opportunities which are to be utilized creatively for the common weal. Their humility is appealing and helpful.

Even some managers with deservedly good reputations need educating about the social responsibilities of business. They regard social responsibility as the frosting on the cake, rather than as the flour. An automobile executive recently said, "A company has to do well before it can do good." By doing good he apparently meant donations to charitable organizations, special programs to help the hard-core unemployed, and the like.

NO DOUBT a corporation must make profits before it can give away money for such purposes. But being a socially responsible company also means things more basic than those altruistic gestures. It means manufacturing safe automobiles, with minimal polluting of the rivers around the manufacturing plant, and with minimal pollution of the air from the car engines. And the engines should be the ones intended for the cars.

Leading the social benefits of the typical corporation are the number and quality of the jobs it provides. Think of the importance of a job for a person's self-confidence. Recall how a person's self-image can be shattered during an extended period of unemployment.

The United States is a business-centered society. Business decisions significantly affect our nation's moral health. Therefore the morality of business should be a national priority.

NC News

What the U.S bishops have to say

Many institutions of society have roles to play in realizing the vision we have attempted to sketch here. In a pluralistic society, religiously neutral public institutions and structures cannot be expected to embody the beliefs of any one religious group, nor indeed should they reflect an anti-religious view of life.

They can and should help create the conditions in which values flourish in human lives and persons committed to Christian goals can pursue them without hindrance, without surrendering their rights, and with full opportunity to transmit their principles to future generations.

The obligation of creating these conditions rests in different ways upon different elements in society:

...Upon Business and Industry, Labor and the Professions:

—To define their roles not in relation to narrow self-interest but in relation to the well being of all members of this society, especially the poor and the vulnerable;

—To seek for all a good life encompassing a broad spectrum of values in addition to economic ones;

—To show by responsible actions that the common good can be realized in our nation without intrusion by the state into ever more areas of life.

[From the U.S. bishops' document, "To Live in Christ Jesus[A Pastoral Reflection on the Moral Life."]

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Federal judge accuses cardinal of 'harassing' music publisher

CHICAGO (NC)—A federal judge has accused Cardinal John Cody of Chicago and other defendants in a lawsuit of "harassment" and "retaliation" against a music publisher who says the defendants used copyrighted material belonging to him without his permission.

U.S. District Court Judge Alfred Y. Kirkland made the charges. Attorneys for defendants have filed a motion denying the charges, claiming efforts to remove all the copyrighted work from the archdiocese were performed to comply with an agreement made in court when the suit was filed.

THE CASE began last year when F.E.L. Publishers, Ltd., of Los Angeles, brought suit against the cardinal and some archdiocesan parishes.

The suit charged copyright infringement in the duplication of F.E.L. hymns by parishes and schools that had not paid an annual copyright license fee to the firm.

LAST YEAR the archdiocese agreed to return to F.E.L.'s attorneys all copies of F.E.L. music being used in churches and schools within the archdiocese.

To guarantee that there would be no future reproductions of material covered by F.E.L. copyright—especially in view of the possibility of future lawsuits if reproductions were inadvertently made in schools, churches, youth groups or the like—the archdiocese collected all material containing F.E.L. copyrighted songs.

ATTORNEY Charles A. Laff, representing F.E.L., said it was unnecessary for anyone to turn in material that was legally purchased. "I don't think it is fair to require churches who have paid for licenses and used copies to deliver them," Laff said.

The archdiocese's attorney told the judge, "In some instances, the churches have said they're not sure what the status is. I want to protect the cardinal and his hierarchy; and we want all of this material out of the Chicago churches through the whole diocese until this suit is resolved."

U.S. bishops' meeting to be aired throughout diocese on cable TV

Television coverage of the U.S. bishops' meeting will be available to more than 235,000 homes in the San Diego diocese over cable TV systems on May 4-6.

The spring meeting of the National Conference of Catholic Bishops-U.S. Catholic Conference (NCCB-USCC) will be held May 3-5 in Chicago.

BY AN agreement between the bishops and RCA, coverage of the meeting will be available to more than 1.5 million homes in 60 dioceses in the U.S. over 120 cable systems.

In this diocese coverage will be from 7 to 9 a.m. for the three days over Teleprompter, Inc., Channel 12, San Bernardino, serving 20,662 homes; and Imperial Valley Cable, Channel 2, serving 15,000 customers in El Centro, Brawley, Calexico, Holtville, Heber and Westmoreland.

For San Diego County cable customers, the programs will be aired from 9 to 11 a.m. by Mission Cable, Channel 2; Southwestern Cable, Channel 18, for La Jolla, Clairemont, and Scripps Ranch; and Escondido Cablevision, Channel 2.

Southwestern Cable hoped to have the channel and time of broadcasts available by Friday (April 29) for its customers in Rancho Bernardo, Rancho Penasquitos, Mira Mesa, University City and Pacific Beach.

ARCHBISHOP Joseph L. Bernardin, president of the NCCB-USCC, commenting on the coverage, said:

"Potentially, this represents a new and dramatic means by which the Church can speak immediately and directly to millions."

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Liturgy planning aim of institute

Southern Cross Reporter

Planning better liturgies is the aim of Liturgy Institute to be sponsored Saturday, May 14, by the diocesan Center for Liturgy and Prayer, according to Father Dennis Krouse, director.

To be held from 9 a.m.-4:30 p.m. at Holy Family parish, San Diego, the institute is open to anyone with an interest in liturgy.

Institute sessions will deal with the use of traditional and folk music, liturgical gesture, children's liturgies, the Eucharist, banners, the new Adult Rite of Christian Initiation and even the ministry of ushers and greeters.

Among the many speakers will be Father Krouse, Sister Judith Royer from Loyola Marymount University in Los Angeles and Al Macy, church architect and artist.

Cost of the institute is $5 and details are available from the Center for Liturgy and Prayer, 6102 San Pedro Ave., San Diego, Calif. 92111; phone: 291-6225.

Family attitudes studied

Support for religious values slips among 'New Breed' of parents

By Jim Castelli

WASHINGTON (NC)—Fifty-two percent of parents of children under 13 consider religion a "very important personal value," according to a study on family attitudes conducted for the General Mills Company.

And the percentage is smaller among the "New Breed" parents who make up 43 percent of the group, the study said.

The study, "Raising Children in a Changing Society," is based on representative sampling of the 23 million American families with children under 13. It was conducted by Yankelovich, Skelly and White, Inc.

"NEW BREED" PARENTS, the study said, are less likely than "traditionalist" parents to support traditional values of religion, patriotism, hard work for its own sake and marriage as an institution.

Only 41 percent of the "New Breed" parents saw religion as an important personal value, compared to 63 percent of the "Traditionalist" parents.

Fifty-two percent of the "New Breed" parents and 69 percent of the "Traditionalist" parents said they would welcome more emphasis on religion in society.

THIRTY-TWO PERCENT of all parents said they would like instruction in religion; 31 percent said they would like sex education and 49 percent said they wanted to know more about drugs.

In other religion-related findings:

—18 percent of the parents said the decline of religion made it hard to raise children; 34 percent cited drugs and 28 percent each said broken marriages and inflation were major problems in raising children.

—81 percent of "Traditionalist" parents and 74 percent of "New Breed" parents said they wanted to teach their children that there is life after death whether or not they themselves had doubts.

—50 percent of the children, including 42 percent of the children of "New Breed" parents and 55 percent of the children of "Traditionalist" parents, said they felt their parents thought it was important that they go to church or synagogue.

In comparison, 75 percent of the children said they felt their parents thought it was important to do well in school.

Bishop Begin dies

From page 1

of the Oakland diocese on April 28, 1962, and his 30th anniversary as a bishop.

BORN IN 1902, Bishop Begin was ordained a priest in 1927. On July 31 he would have celebrated 50 years of priestly life.

Bishop Begin came to California from his native Ohio where he had served as auxiliary bishop of the Cleveland diocese since 1947.

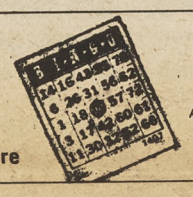
When he arrived in 1962, the new Oakland diocese, covering Alameda and Contra Costa counties, listed a Catholic population of 329,040 out of a total of 1,314,740 people. The area now numbers 345,965 Catholics among 1,691,800 people.

THERE WERE 74 parishes and six missions when the diocese was formed. Since then 16 parishes have been established, 20 churches and 15 parish centers have been built and three churches and parish centers are in the design stage.

Through his efforts there are now programs and facilities for the retarded, both young and old, in the diocese. The newly renovated St. Joseph School for the Deaf is the only Catholic school of this type west of the Mississippi.

Archbishop Joseph McGucken, retired head of the San Francisco archdiocese, will be principal celebrant of the funeral Mass at 8 p.m., Friday, in St. Francis de Sales Cathedral, Oakland. Bishop Begin will be entombed in Holy Sepulchre Mausoleum, Saturday, April 30, at 10 a.m.

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Around the diocese

Bishop Leo T. Maher:

Saturday, April 30, 2 p.m., Immaculata church, San Diego, acceptance of candidates for the priesthood.

Sunday, May 1, noon, Pala mission, Pala, blessing of Guadalupano Center.

May 3-5, Chicago, spring meeting, National Conference of Catholic Bishops.

Bishop Gilbert E. Chavez:

Sunday, May 1, 11 a.m., San Gorgonio church, Beaumont, Mass for the Spanish-speaking.

May 3-5, Chicago, spring meeting, National Conference of Catholic Bishops.

Bishop Leo T. Maher's Confirmation schedule:

Friday, April 29, 5:30 p.m., St. George, Ontario.

Sunday, May 1, 5:30 p.m., St. John the Baptist, Santa Ysabel.

Friday, May 6, 5:30 p.m., Blessed Sacrament, San Diego.

Bishop Gilbert E. Chavez Confirmation schedule:

Friday, April 29, 5:30 p.m., Miramar Naval Air Station.

Clergy appointments effective July 1:

Father William Kraft, pastor, St. Charles Borromeo, San Diego.

Msgr. Thomas Prendergast, pastor, Santa Sophia, Spring Valley.

Father Donal Sheahan, pastor, St. Martin, La Mesa.

Msgr. Charles Young, pastor, St. Rose of Lima, Chula Vista.

Fathers Russell Helfer and Robert Miller, co-pastors, Our Lady of Fatima, San Bernardino.

Clergy appointments effective June 15:

Father John Pomis, associate, Holy Rosary, San Bernardino.

Father James Rafferty, associate, Our Lady of Grace, El Cajon.

Father Joseph Carroll, associate, St. Pius X, Chula Vista.

Father Robert Downey, associate, St. Anne, San Bernardino.

Father James Sassone, associate, Our Lady of Perpetual Help, Lakeside.

Father Gerald Palcheck, associate, St. Columba, San Diego.

Father Paul Gill, associate, Precious Blood, Banning.

Father Anthony Rodrique, associate, St. George, Ontario.

Father Amandus Hillman, associate, Our Lady of Solitude, Palm Springs.

Special assignments:

Father Lawrence Purcell to Apostolic Delegate's Office, Washington, D.C.

Father Frank Ponce, United States Catholic Conference Secretariat for the Spanish-Speaking.

Msgr. William Cooney, director of Clergy Personnel Board.

Father Daniel Dillabough, secretary to Bishop Leo T. Maher.

Father Eugene Lyons, director of Confraternity of Christian Doctrine (CCD), southern division.

Father Richard Duncanson, to studies outside the diocese.

Father John Proctor, to studies outside the diocese.

Father Richard Duncanson
Secretary

The deadline for Around the diocese is six days before the desired date of publication. The deadline for Southern Cross issue of May 5 is Friday, April 29.

Pre-Cana, programa de preparacion matrimonial, ofrecido en Espanol, los primeros tres Lunes de cada mes, a las 7:30 p.m., en la iglesia de Nuestra Senora de Guadalupe, en San Diego. Detalles: 236-1995.

Cinco de Mayo festival, Poway Lake, Poway, Sunday, May 1, noon until dark, sponsored by St. Gabriel parish, with auction, magic show, barbecue. Cost: $3.25 for adults, $1.50 for children. Details: 748-4028.

Court Immaculata, CCD, San Diego, meeting Wednesday, May 4, 7:30 p.m., AAUW Hall for election of new officers. Details: 276-2884.

St. Joseph Cathedral, San Diego archconfraternity corporate Communion and breakfast, 9 a.m., Sunday, May 1. Details: 222-0840.

Shrines of Holy Land and Europe tour, led by Father Robert Erickson, pastor of St. Margaret Mary church, Chino, May 19-June 9. Details: 627-3681 or 628-2118.

Dessert card and games party, 8 p.m., Friday, May 6, Mission San Diego de Alcala, San Diego. Donation: $3. Proceeds to Pre-Seminary Fund. Details: 277-2971, 279-9146.

Bus tour to Las Vegas, sponsored by Court Mystical Rose, CDA, Riverside, Saturday, May 14, 7 a.m. Cost: $18. Reservations by May 7: 687-2188.

University of San Diego Auxiliary, installation luncheon for Mrs. Charles Melville, Jr., new president, noon, Friday, May 6, La Jolla Country Club. Details: 295-2349.

Marriage Encounter, night of celebration for encountered couples, 7:30 p.m., Saturday, April 30, Our Lady of Grace church, El Cajon.

St. Martin's Womans Club, La Mesa, meeting Thursday, May 5, 11:30 a.m., parish hall, luncheon following. Details: 462-4403.

Cinco de Mayo festival, St. Rose of Lima parish, Chula Vista, noon-5 p.m., Sunday, May 1, dinner, booths, entertainment. Cost: $2.25 for adults, $1.50 for children.

Weekend retreat, for young women interested in Religious life, Friday-Sunday, April 29-May 1, Benedictine Convent of Perpetual Adoration, San Diego. Details: 298-7711.

Weekend retreat, for young women interested in Religious life, Friday, Saturday, May 6,7, Mary and Joseph Center, Cherry Valley. Details: (714) 298-7711 (vocations office).

Mothers' Day breakfast, St. Catherine Laboure parish, San Diego, Sunday, May 8, before and after 8,9, and 10:30 a.m. Masses, sponsored by Men's association. Cost: $1.25, adults; 75 cents, senior citizens.

Spring Festival, St. Anne church, San Diego, Sunday, May 1, 1-6 p.m., featuring dancing and international foods. Details: 239-8253.

Ladies of the Immaculata, Immaculata church, San Diego, meeting Monday, May 2, 7:30 p.m., featuring talk on "What Every Woman Should Know" by Mrs. Don D'Agostino of the Women's Bank.

Gifts of the Holy Spirit seminar, Saturdays, through May 21, 7:30-8:30 p.m., St. Michael's school, Poway. Details: 487-9760.

Blue Army of Fatima, evening of recollection, 7:30 p.m., St. Joseph Cathedral, San Diego, Friday, May 6. Details: 262-8026, 295-1796.

Cinco de Mayo Mexican dinner, Holy Spirit church, San Diego, 4-9 p.m., May 7. Tickets: $3 for adults, $1.50 for children. Proceeds to school athletic fund.

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4 — LOST & FOUND

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5 — BUSINESS SERVICES

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9 — BUSINESS OPPORTUNITIES

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10 — FUNERAL DIRECTORS

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317 Ash St. 582-1700 TFN

BEARDSLEY FUNERAL HOME
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11 — SITUATIONS WANTED

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19 — MISCELLANEOUS

SMALL Magnus organ, slim gym very good cond. $40., and an Air Cond., covers 10,000 B.T.U., $50. Will accept offers. 286-4584 or 286-4327 TFN

ANTIQUE, Marble-top washstand. Sterling Silver buttonhook, antique China vegetable dish, old cigar cutter. 442-9562. TFN

USED side-by-side Coppertone refrigerator, 41"—$195. New refrigerators for $239 up. Used electric ranges $65 up. Air conditioners at cost or close out. New and used microwave from $199 up. Anderson Supply, 2545 El Cajon Blvd. (2 blocks east of Texas), 299-8291 TFN

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22 — WANT TO BUY

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San Diego 297-3131
or
147 Jamacha, El Cajon 440-7213

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25 — PETS & SUPPLIES

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36 — RENTALS, APTS. FURN.

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58 — HOUSES FOR SALE

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67 — UTILITY & VACATION TRAILERS

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79 — AUTO PARTS & SERV.

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A look at books

FEMININE SPIRITUALITY by Rosemary Haughton. NY, Paulist Press. 93 pages, $1.95pb.

Rosemary Haughton is rightly famous for the insights she has brought to the many popular books she has written on religious subjects. Here she turns her considerable talents to the mysteries of the Rosary.

She sees an especial affinity between Mary and every Christian woman. Looking into the mysteries of the Rosary as Mary would have experienced them gives her a chance to consider the building of a special feminine Christianity.

Mary has always been a special symbol in and for the Church. A book such as this, which gives us a new look at the Blessed Mother, is a joy for all readers, male and female.

Father Charles Dollen

On the screens

From U.S. Catholic Conference

WIZARDS—Starting with a thermonuclear destruction of human life on earth, this animated film then jumps to the far distant future in which mutants inhabit radioactive lands and elves and fairies live in the uncontaminated areas. Here are born twin wizards who battle for the future of the planet.

As in all stories of good and evil, the issues are basic but here they tend to be simplistic. It is not suitable family fare because it tends to dwell on violent action and voluptuous cartoon females. **For adults.** (PG)

TV MOVIES include **Class of '44** (April 29, CBS, 9:30 p.m.)—sequel to **Summer of '42**. When it is not being either sentimental or tasteless, it is something like an old Henry Aldrich comedy. **For adults.**

Airport (May 1, ABC, 8 p.m.)—Arthur Hailey's involuted tale of a distraught bomber aboard an airborne 707 and of the fortunes of those connected with the flight. **For adults.**

In Search of Noah's Ark (May 2, NBC, 8 p.m.) —this documentary sets out to prove the literal truth of the biblical account of the flood, basing its ease largely on conjecture and hypothesis that the Ark has been preserved for 5,000 years in the glacial ice of Mt. Ararat. **For all.**

Show notes...

Organ recital by David Bruce-Payne, organist of Birmingham Cathedral, England, director of music at King Edward's School, Birmingham, 3 p.m. May 1, St. Joseph Cathedral. Free.

San Diego Symphony, Peter Eros conducts, program includes "King David" and "Hungarian Psalm", guests include Symphonic Chorale and Johnathan Dunn-Rankin, narrator, 8 p.m. April 28,29, 2:30 p.m. May 1, Civic Theatre, San Diego.

Art exhibit, fourth annual All Student All Media Competitive Juried Exhibition, May 1-22, prizes awarded 7 p.m. May 1, Founders Gallery, University of San Diego. Free.

"Hello, Dolly", musical comedy, presented by Notre Dame High School, Riverside, 8 p.m. May 6,7, Ramona High School Auditorium, 7675 Magnolia Ave. Tickets available at Notre Dame or at the door.

Immaculata concert

The La Jolla Civic/University Orchestra and Chorus will present a concert at the Immaculata church, University of San Diego campus, at 8:15 p.m. Sunday, May 8.

Another in the series "Evenings at the Immaculata", the program will include Mozart's Symphony No. 29 in A Major.

Tickets are $3 for adults and $1.50 for students, and will be available at the door or reserved by sending a check with a stamped, self-addressed envelope to the Immaculata, Alcala Park, San Diego, 92110.



MARIAN PERFORMERS—Mary Bray and Glen Soppe have the lead roles in the musical comedy "The Music Man" produced by Marian High School, Imperial Beach, at 8 p.m. May 6,7,13 and 14 at the school's gym, 1002 18th St. Tickets are $2.50 for adults, $1.75 for students, and $1 for children under twelve and senior citizens. The play is directed by Tom Rusch. More details: 423-2121 or 283-4774.

'On a Clear Day' has clear sailing

A stage enterprise which is attracting national attention is the Broadway Dinner Theatre in the Hotel San Diego, West Broadway.

And the latest production, "On a Clear Day You Can See Forever" should maintain the reputation for enjoyment.

Whatever may be said about the story, the cast, led by Connie Danese—almost overshadowed by her in fact—provide a long evening of entertainment well worth the money, the time and the effort.

The discomfort of sitting at a dinner table, following a buffet meal, is not my choice for seeing a stage musical, but the total effect of such an evening is one of pleasure and content.

What more could you ask? Try it, while "Clear Day" paves the way. **M.C.N.**

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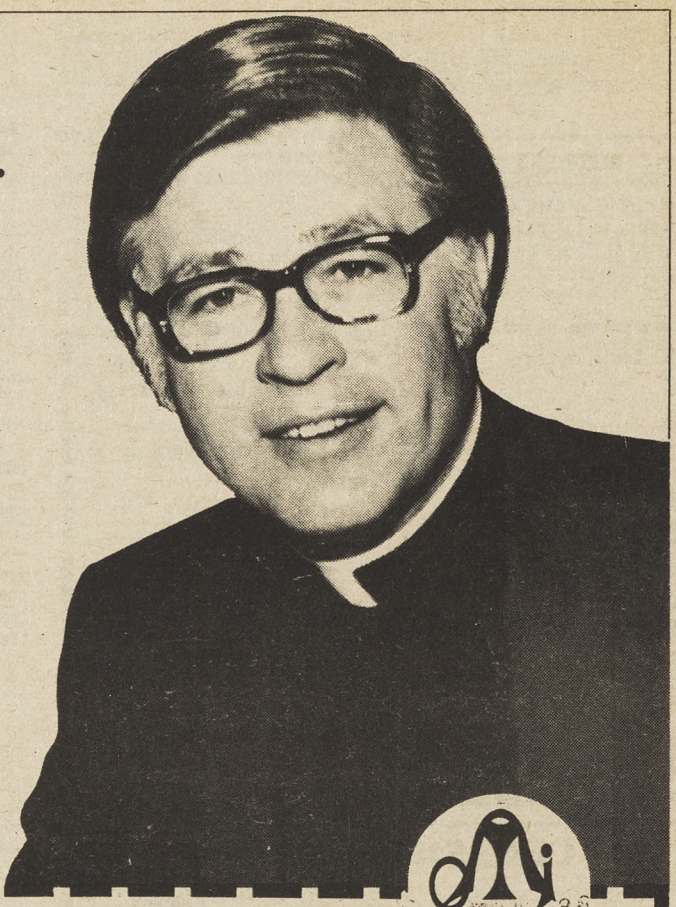
NOTICE TO CREDITORS
FILE NO. 114186

SUPERIOR COURT OF THE STATE OF CALIFORNIA FOR THE COUNTY OF SAN DIEGO

Estate of
AGNES B. MACE, aka
AGNES BROOKS MACE, aka
AGNES B. SANDERSON,
Deceased.

NOTICE IS HEREBY GIVEN to the creditors of the above named decedent that all persons having claims against the said decedent are required to file them, with the necessary vouchers, in the office of the clerk of the above entitled court, or to present them, with the necessary vouchers, to the undersigned at
c/o CLEMENT J. O'NEILL
1357 Rosecrans Street
Suite "C"
San Diego, California 92106
which is the place of business of the undersigned in all matters pertaining to the estate of said decedent, within four months after the first publication of this notice.
Dated March 14, 1977
/S/ ORREN ROBERT MACE
Executor of the Will
of the above named decedent.
CLEMENT J. O'NEILL
Attorney at Law
O'NEILL AND MUNAK
1357 Rosecrans Street
Suite "C"
Attorney for Executor
SC: April 28, May 5, 12, 19, 1977

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I'm Father Floyd Boeckman, an Oblate Priest. One of my jobs is to help raise money to support the work of my 6,500 brother Oblates around the world. The Oblate Fathers' Gift Annuity Program can be your opportunity to *give,* while *receiving* as much, or more income from your resources, *guaranteed.*

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Oblates of Mary Immaculate Annuity Dept.
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